One of the great thinkers who came under Israeli's influence was Avicenna, "the Aristotle of the East" who possessed powers of codification hardly surpassed even by his Greek prototype. His writings impressed mediaeval thought in every department: but his *Canon* especially was the most widely read of all medical compositions of the Middle Ages, continuing to be used as a text-book in the European universities until the middle of the seventeenth century. Avicenna is said to have been of Jewish origin.[1] There is, indeed, nothing improbable in this; for near Bokhara, where he was born, the Jews had been settled from time immemorial.

But, whether it is so or no, it is a fact that a large proportion of Avicenna's writings reached Europe through the medium of the Jewish scholars and translators who worked in Spain, Italy, and Provence, and whose activity (as has been indicated above) was so important an influence in the earlier stages of the Renaissance. The material on which they worked was partly Avicenna's own (thus his treatise *On the Soul* was translated by the Jew, John of Seville, in collaboration with the Archdeacon Dominicus Gundissalinus), partly that of the series of scholars who carried on and developed his tradition.

Foremost among these, and among the physicians of Moslem Spain, was Avenzoar (d. 1162), friend of the great Averroes. He, though a Moslem, was of Jewish descent, and may thus be included among the great

Jewish physicians of history. His most important work was his *Tay sir,* or Aid to Health, one of the most widely-read medical works of the entire epoch. At an early date, it was translated into Hebrew—the language of the author's forbears. From Hebrew it was turned into Latin in 1280 by a Paduan physician working in collaboration with a converted Jew, Jacob of Capua, thus reaching

[1]See A. Soubiran, *Avieenne, Prince des Medicins,* Paris, 1935.